AN EPISTLE DISCOVRSING vpon the preſent *Peſtilence.*

Teaching what it is, and how the people of God ſhould carrie themſelues towards God and their Neighbour therein.

Reprinted with ſome Additions.

By Henoch Clapham.

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(5)

BIBLIOTHECA BODLEIANA

TO THE RIGHT

Worshipfull Sir *Baptist Hickes*, Knight: all necessarie sauing gifts from aboue.

Good Sir, before I returned last into England, I did publish a certaine Epistle, wherein I noted how certaine amongst vs had laide the groundes of Brownisme, while theyr zeale (beyond knowledge) had laboured our Churches reformation.

That comming into the hands of some of them here in and about the Citie, they welcomed me home, with an aduisement giuen to some theyr disciples, that I should neither be heard Preach, nor priuatly conferred with, nor haue any of my bookes read of them. Theyr reason was, that Cl. *would bring people to all the corruptions of the English Church, and finally to* Romes *church.*

But when there was some extraordinary cause of opposing to Romish platformes, let the Traytor W. Wat. *speake of his conscience, if the Accused did not rather oppose to such wickednes then his Accusers?*

As they bgun to malice without grounde (for now they shame to meddle with theyr dombe Presbyterie, *and halfe faced* Deaconry, *with some other things not to be maintained) so, they haue not therewith stinted the bitternesse of their spirits, but now must please them (whom otherwise*

they haue no mind to pleaſe) in vnreaſonable proceedings, publiſhing falſe reports, to the abuſing of Magiſtrate and people.

This theyr proceeding firſt and laſt, methinks it should not wel beſeeme any of the Late thouſand Subſcribers; *who would be thought to do all things with grauitie, loue, and learning.* Obadiah *ſaw* Eſau *laughing at his brother* Iaacob, *and making himſelfe merry at his brothers captiuitie (I would none of the new Subſcribers did ſo, nay, did not occaſion the captiuity) but the Prophet vpon that ſight doth tel the iearing* Idumeans, *that themſelues therefore shal come in no leſſe miſery. To be not only cauſe of a croſſe, but to adde alſo affliction vnto bonds, is rather a carriage*
Iob.7.14. *beſeeming Atheiſts, then the profeſſion of Chriſtians.* He that is in miſery ought to be comforted of his neighbors, but men haue forſaken the feare of the Almightie.

I am bolde to trouble your Worship againe with a new Printed olde Epiſtle: whereunto I haue added ſome fewe notes, for expounding ſome places before not wel vnderſtood; and ſome thing for ſtrengthning the ioynts of ſomewhat ſeeming weake. Yet all this with breuitie, leaſt my Epiſtle should turne into a volumne. And ſo with my humble duties remembrance, I remaine

Your Wor. much bound,

Henoch Clapham.

AN EPISTLE, CONTAINING A DISCOURSE of the Plague.

Henoch Clapham, *to his ordinary Hearers; Grace, mercy and peace be multiplyed in Christ Iesus.*

SECTION. I.

BEloued, God hauing smitten our Citie with the Pestilence, Behold, booke vpon booke, prescribing naturall meanes as for naturall maladies, but little said of spirituall meanes, for spirituall maladies, which should giue life to the former. To speake and act in such cases, as sole Naturians, is of Christians to become *Galenists*, and of spirituall to become carnall. If a true Christian do but take meate or drinke, hee prayeth for a blessing; because otherwise *the dead creature can giue to him no life*, nor yet continue health. The true Christian taketh no Phisicke for the weakest ague or ache, but hee calleth vpon the name of the Lord for adding his blessing; for that otherwise the thing applied, can remoue no maladie. For the true Christian hath learned, not onely to *Pray continually, and in all things to giue thankes*: * but also that *Euery creature of God is good*, beeing *sanctified by the word and Prayer.*

1. *Thess.* 5. 17. 18.
* 1. *Tim.* 4. 4. 5.

But some will say, that meate and drinke, Chirurgerie and Phisicke, helpeth and doth good to many, who neuer call vpon the name of the Lord, specially in the name of Christ Iesus, I answere: * *The liuing God is a Sauiour of all men, specially of them that beleeue.* His mercie is vpon all the creatures. Not the vilest Barbarian, but he suffreth his comfortable Sunne and Ayre to shine and breath vpon. When the mercies of God are called into question, euery mouth shall be stopped. But howsoeuer he is a Sauiour of all men, yet he hath a speciall saluation for the faithfull, as *S. Paul* teacheth *Timothie*. Howsoeuer he affordeth blessings to all, yet in a speciall forme he blesseth the Beleeuer. For as they call for his sauing fauour in the vse of all his creatures, so they haue it in their much and little, in their health and sicknesse, in their life and death. These vse the Creature, with assurance of a peculiar blessing, when the other eate, drinke, and apply it with a peculiar curse; Now, we are not to labour for the temporary blessing sauced onely with a common mercie, (for then we goe no further then the dogge in his eating of grasse, for easing his stomacke) but to labour with the Lord by prayer for his speciall blessing our conscence in the vse of these creatures: leauing the issue tempotarie to his will, which is holy in all things.

* 1. *Tim.* 4. 4.10.

A true Christian walketh thus in common diet, and vsuall infirmities, how much more doth it stand him in hand, to looke to his carriage towards God, in respect of this Pest or Pestilence? Atheists, meere Naturians and other ignorant persons, do hold it to be a natural disease, proceeding from naturall causes onely: as from corruption of ayre, caused by vnseasonable Planets aboue, or else from carrionly stinking smelles here belowe. Who while they looke not higher then the earth, or not higher then the Planets, do sticke in the Creature, forgetting the Creator (called the * *Lord of hostes*) who commaunds or forbids, sends out, or stayes the course and operation of creatnres and corruptions. As God is the Lord of Hostes, so * *Hee*

* *Psal.* 84 1.

* *Psal.* 101.

maketh a flaming fire his ministers, sometimes for consuming, sometimes for preseruing. For by it, *Nebuchadnezzers* executioners were destroyed, when the three young Nobles of *Iudah* were in midst thereof preserued.

Addition expository and Apologeticall to the first Section.

GAleni﬽es] So called of Galen a Greek Heathen Physitian. This kind of Plague or Pestilence is of him tearmed *Loimos*, respecting onely Bodies bursting out in corruption, which may be cause sometimes of corrupting other bodies: specially such as are inclinable to and capable of such corruption. And this is it, that some Christians vnderstand, when they say, that the Pestilence is as a Candle, and bodies as strawe, some wet, some dry, more or lesse capable of taking fire. And this is true, but not all the truth, nor yet in the first sence which is Diuine, whereof I shall speake somewhat after. To stick therfore in this consideration, is to speake rather after the manner of Naturalls then of Diuines. And who dare speake rather after the maner of man, then after the vncontrolable forme of the Holy Ghost:

The dead creature can giue to him no life:] Because the dead creature cannot of it selfe vinifie the bodie, therfore the Christian is taught to loke vp to God the Author of life: who, as he hath promised to euerie Beliéuer the thing that is good calling for it by prayer; so, such a praying belieuer ought to expect the veritie of his promise, séeing he is faithfull that hath promised: for, Godlines is profitable to all things, which hath promise of the life present and of that is to come, 1 *Tim.* 4, 8. without Godlines, many are partakers of some Spiritual and all sorts of Corporall giuings, without diuine direct promise, and therefore such giuings do finally turne into bitternes, vexation of spirit, and the iust heaping vp of iudgement.

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SECTION. II.

THe word *Plague*, is originally a Greeke word: for *Plege* it is termed in *Reuelation*. 16. 9. and of the Latines *Plaga*, in Engliſh valuing a *blowe* or ſtripe. Which, as it may haue a more generall vſe, ſo, it is not applyed to this particular diſeaſe of the Peſt, otherwiſe, then becauſe it is a blowe or ſtripe inflicted on mankind. By whom? By God, although mediately by ſpirit, or corruption, or both. The language of God & *Adam* in the old Teſtament, doth terme it *Deber* (as in *Exod.* 3. 3. *Deu.* 28 21. *Pſal* 91. 3 6 2. *Sam* 24. 13.) of *Dábar* to ſpeake, whether it be a ſpeech of life or death. And ſo it is termed I doubt not, becauſe it is an effect of the Lords *Word* for ſinne, according to his threatning in *Deut* 28. 21.

Let the word be ſo conſidered in the two ſacred languages of the old and new Teſtament, and the Plague is no other maladie, then a ſpeciall blowe inflicted on mankinde for ſinne. I ſpeake not of it, as it ſeizeth on beaſts, ſeeing it commeth to them by Mankindes ſinne. Sinne is the cauſe why the Lord (according to his word) *ſmiteth* Mankind, whether corruption be in the way or not. Doth God ſend out a Spirit to ſmite (as *Danids* people in 2. *Sam.* 24. were ſmit by a good Angell, but *Iob* before with a bad) the Spirit ſmiteth not but vpon the Lords word, *ſmite* or *touch*: in which reſpect it is called *Negagn* in *Pſal* 91. 10. of *Nagagn* to touch: Although the terme *Negagn* may well imply a plague or ſtripe leſſe piercing and killing.

The ſtroke of God, it is for ſinne. And ſmiteth he with his owne finger immediately, or mediately as by the hand of an other? ★ *The ſecret things belong vnto the Lord*, nor will I meddle with what hee doth beyond the words reuelation. In *Leuiticus* 26. and *Deut.* 28. hee threatneth varietie of plagues for ſin; but concealeth the particular meanes which hee will vſe for accompliſhing that word. In other places we read of his Angell ſmiting people til the Lord did

★ *Deut.* 29. 29.

ſtay

stay, but that euer he made Corruption his messenger I read not: and yet I doubt not but God may haue vsed corruption in the ministry of his Angell, for correcting or confounding the corrupt creature. But why in such discourse, hath the spirit of God still mentioned only God for Agent, and the Angell for Instrument? Because we should in such cases, looke first to God, as he that is all in all: secondly, to the ministrie of his Angels, who are appointed to preserue such from the plague as commit themselues ★ in *their wayes to the protection of God all sufficient*. A doctrine full opposite to our practise, who cast our eye more to aery all corruption, then vnto God and his Angell smiting.

★ *Psal.* 91. 1. 11.

Addition Expos. & Apologet.
to the second Section.

THe word plague] Seeing there can be no true dispute where the thing to be disputed vpon is vncertainlie or doubtfully vnderstoode, I therefore in the second Section, haue laboured to cleare what the Plague may be. Plague (and so Pestilence) is a word of large vse, but in this dispute applied to a certaine disease extraordinarily mortall and deadly: yea, a disease now amongst vs, confessed by our Physitians, to exceed the compasse and reache of all their naturall reason and reading. No maruell, seeing that which is primordiall and principall in it, is spirituall and inuisible. What that is, the Diuine Scriptures do teach, when not only they shewe that Sinne is the prouoking cause (and specially, sinne vniuersall) but also do shewe that it is a stroke inflicted from without, and that by the ministrie of an Angell, appointed so by Iehouahs expresse word: for which the Hebrewes do vse the very same letters (Deber) for word and Pestilence. And herevpon it is, that the Hebrues turne the word Deber by Logos, in *Psal.* 91. so well as in other places, which in English is word or speech: for as Gentils without God could not reach hier thē nature herein; so the Hebrues (to whom the liuely Oracles were commited) did

passe by that, as being but the effect; and loked (as we ought) to God be his Angell smiting. Nor is it for other cause, that the Holy Ghost tells vs of Aaròn & Dauids interceding by praier, in *Nom.* 16. and 2. *Sam.* 24. and not of any corporall slight or naturall courses.

The Græke translation, in *Psal.* 91. 3 doth read for these our words; From the noysome Pestilence, these words Apologóu tarachodous, which valueth this, From the word that be-muddeth: from whence I gather, first the Angell smiting according to the Lords word gone out: secondly, an effect in the bodie so smitten, and that is, the blood and powres commoued and bemudded: like as a pole smitten with some instrument of waight, should haue the myre and mudde therevpon raised, to the troubling of all. Originall sinne hath conueyed into our humane nature corruption as mudde: this is in vs as setled, vntill the Angell smite, and loe therevpon all the bodie is out of order. Because we should not crépe on the earth herein with Galen, Hippocrates and such, we haue not onely the scriptures to teach vs the former Super-naturall stroke, but also diuerse so smitten, haue felt and heard the noyse of a blow; and some of them haue vpon such a blow found the plain print of a blew hand left behind vpon the flesh. At the funerals of sundrie such, I my selfe this sicknes time haue preached. Such a stroke, was to put vs in mind of Iehouahs Angell smiting; and such a blewnes, may put vs in minde of the muddie corruption in our humane nature.

The Angels stroke so is the Cause, the plague-sores and marks arising and appearing are the effect. The first not infectious; and therefore the Angell in Egipt went from house to house in Egipt, and from Dan to Bersheba, and Ierusalem in Iudea, with his sword drawne. The second is infections sometimes more or lesse. The first absolutely mortall and deadly, as Hezekiah was told: and therefore such regaining health and life, haue new daies added, as Hezekiah had yeares. The second is not absolutely deadly, because but naturall in the forme of deriuall, as it befalleth in other corrupt cases.

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SECTION. III.

SInne being the cause for which he smiteth a people with Pestilence (sinne poisoning earth, ayre and all) some will demaund, if so it cannot be preuented or cured with change of place and vse of Physicke? By changing place they thinke they may, because it is written, *A prudent man seeth the plague and hideth himselfe.* And by physicke they suppose they may, because that sundry (of their knowledge) haue so escaped. *Pron.* 22.3. & 27.12.

For the diuine prouerbe, they abuse it two waies. Once in vnderstading the word *Plague* for Pestilence. Though euery pestilence be a plague, yet euery plague is not a pestilence. Nor doth the originall word properly signifie the one or the other. It is *Rágnab*, valuing the Latine *Malum*, in English *Euill*, as in an other forme it is aptly turned into: *Pron.* 14.16. For the Translator, howsoeuer hee leaue the proper signification of the word, hee yet speaketh to good purpose, seeing the holy Ghost there speaketh of such an *euill in the citie as the Lord doth: that is, of such a punishment as the Lord inflicteth; called an euill of mankinde, though properly a correction or punishment of euill And secondly, such Excepters abuse the Prouerbe, in saying, they may flye from the place with the prudent man. *Salomon* saith not that such a one flyeth, but that *he hideth himselfe.* A man may *couer* or hyde himselfe without flying. If thou say that a man cannot hide himselfe from the plague, I say likewise that thou cannot any more flye from the plague: Goe where thou wilt and his right hand shal finde thee out: If thou wert with *Ionas* first vnder the hatches, and after with the Whale in the bottome of the Sea, he will finde thee out. The wings of the morning cannot carrie thee beyond his reach. What is this hiding or couering thy selfe then? It is no couer corporeall, but spirituall: euen the same that is spoken of in *Psal.* 61.4. where safetie is assured to him that *Amos* 3.6.

coucheth vnder the Lords winges.

The prudent hearted seeth a plague or iudgement comming towards a people for sinne; what doth he then? Hee commits himselfe *in his Christian way*, to the protection of the Almightie, who hath promised to be a shield to such as
*Psal.*91.6. put their trust in him: that such a one shall not need to feare that pestilence that walketh in darknesse, nor the plague that destroyeth at noone-day. For walking *in his way*, that is, in the way God hath called him vnto, and leaning vpon the Lords promise, what neede is there of locall flight or couer?

Secondly, for their phisicall experience, I thereto make this answere: Sinne being the cause of the maladie, (as also of euery maladie) it is for none to make physick their staffe,
* 2.*Chro.*16 nor yet their first meane, lest they sinne the sinne of * *Asa*:
12. much lesse seeke to Idol-wizards, which was the sinne
* 2.*King.*1. of * *Achaziah*. Besides, they see many preserued in the midst of the plague, who haue vsed no phisicall meanes: what will they make the cause of their deliuerance? No other thing, but the diuine pleasure of God, who hath forbid his Angell to smite them. Is Phisicke then in this and all other
* *Isai.* 38. plagues to be auoyded? No: as * *Hezekiah* (howsoeuer hauing promise of recouerie) did meane time suffer a lumpe of drie figs to be applied to his boyle (hauing in nature to heat, mature, and digest) so we are not to neglect such naturall means as reason and experience haue found out to auaile against naturall infirmitie [*Deo non obstante*] the Lord not crossing nature. Otherwise, we shalbe found tēpters of God, leauing our way: rather then faithfull keepers of our way.

Reason of vsing naturall meanes (where God barres them not vp) is this: Whether the ayre be infected without vs, there neuer wanteth infection within vs, which is readie to take an head against our heart, if the Lord do not bridle it. As God smiting vs with other maladies (threatned in the lawe so wel as Pestilence) doth not only say, *Let it be*, whereupon the maladie growes, but also hath that his word working

king vpon preiacent corruption effected by our sinne: so, hee looketh that his word be satisfied by humbling our selues in prayer and fasting, and that naturall corruption haue the power preuented or destroyed by naturall means, he affording them. To say, I shall liue so long as God hath appointed, though I neuer vse phisicke; it is as good as this, I shall liue so long as God hath appointed, though I neuer eate nor drinke. As meate and drinke is for the hungry, so is phisicke for the diseased: for to the necessitie of naturall phisicke, our Sauiour alludeth, when as for establishing his spirituall phisicke, he saith: ★*They that are sicke need the Phisition.* God hath created the Word, Prayer and Fasting for repelling and killing sinne, the *Materiall cause* of Gods anger: and he hath created phisicall creatures for preuenting and curing naturall corruption, the *materiall cause* of our maladie and naturall sickneſſe. So both be the good creatures of God, and both to be vsed to his glory. The first for helping and healing our soule: the second, for helping and healing the body. God sometimes blesseth the first without the second, to shewe that he is not tyed to meanes. And he sometimes blesseth the second without the first, to shew that we ought not neglect the meanes. But as we haue both sinfull soules and corrupt bodies, so we should vse both, for benefiting both. ★*Luk.* 5. 31.

Addition to the third Section.

IN the Pestilence there falling out a two-fold consideration as afore, the first Supernaturall, the second Naturall, it so followeth, that the supernaturall cause be salued by that which is spirituall; the other by that which is naturall, Hezekiah did both in Isa. 38. First, he in all truth of spirit did humble himselfe in prayer, and secondly, did applie a lump of figges, the second becomming effectuall, when God in the first place had accepted of teares and mournings. Our Naturians should neuer therefore promise or insinuate health and life by

the second, but by putting people in the minde, that they must labour with God for satisfaction for the first. That this is our Churches iudgement also, let it be considered, first, in that the Magistrates and Ministers haue appointed publike and vniuersall fasting and prayer, by way of humiliation before God for sinne: secondly, in that also they haue published naturall meanes in respect of naturall corruption. How vntollerable wicked then haue they béene, who priuatlie and in Gods most holy place, haue giuen out that Clapham hath béene herein singular and odde by himselfe. They be rather odde that vnderstand not themselues.

SECTION. IIII.

*In Psal.91. BVt seeing the Lord *promiseth deliuerance from the plague, to all such as rest vnder his wings and walke in his way, it may be asked, how comes it to passe that some Beleeuers die of the pestilence, and some vnbeleeuers scape it? I answere, the Lords promise being euer fast to the Beleeuer (for he is faithfull that hath promised) there is in Beleeuers so dying, a want of faith for apprehending this particular deliuerance, this temporary mercy. Though they haue not lacked faith for their eternall iustification & finall saluation, by vertue whereof their flesh resteth in hope of an happie resurrection, and their spirit is gone in comfort to God that gaue it: yet hath euerie one perishing on the pestilence bene found, not to apprehend this particular promise. To say that the psalme speaketh only of a spirituall plague and a spirituall promise, is to conclude the same of *Leuit.26. & Deut.28.* and of all the like places. Then the which, what can be more absurd? vnder literall promises and mercies, menacies and curses, spirituall things are *also* entended, but not *onely*. The first shadoweth out and leadeth to the second. And because still there is the same vse, the outward euils so well as the second are still abiding. When we haue receiued Christ by faith, we haue promise of * *all*

* Rom.8.32.

things

things alſo: (promiſes of this world & of the world to come.) But when by faith we haue apprehended the greater, loe we are often found to doubt of the leſſer. In not doubting of the eternall, we ſhould not doubt of the temporarie. But doubting of the leſſer and looſing it by doubting: we ſee what we ſhould do in the greater, if God ſhould leaue vs to our owne ſtanding.

That manie wicked eſcape in midſt of ſtrongeſt peſtilence, firſt, it is not becauſe they haue any promiſe, but becauſe it pleaſeth God both to them and vs to be in manie things, manie times, better then his promiſe: teaching them and vs therein, how good he would be to vs in all things walking in his way, and vndoubting the promiſe.

Secondly, the wicked ſo eſcaping, are ordinarily ſuch as haue walked boldly through the ſicknes, bragging of their faith in God, touching deliuerance from peſtilence: ſhewing plainly that they had a faith in God for apprehending promiſe of deliuerance. Though they haue not had faith for apprehending things ſpirituall and eternall, yet for laying hold on this particular temporarie. And ſuch a faith, is ordinarily countenanced with ſuch a mercie, as that temporary repentance of *Ahab*, *Manaſſes*, and *Niniuets*, was graced with particular flitting mercies. God teaching ſuch therein, how much more he would draw neare vnto them in all goodnes, if ſo they had in them a right continuing faith, and continuing repentance. And therewithall checking his children for doubting the leſſer, hauing faith in him for the greater.

Addition to the fourth Section.

THere is in belieuers ſo dying, a want of faith.] That is, ſome want in faith. *S. Iames* willing vs in the want of knowledge to haue our recourſe vnto God in prayer, he telleth vs that we muſt not wauer; for if we do, he concludeth, that we are not to thinke that we ſhall receiue any thing of the *Iam.* 1. 6. &c.

Lord,

Lord. From whence I gather, that lack of faith is cause we are denied any thing necessarie our life here. Some will obiect, There is some want of faith, some doubting, some wauering in the best child of God, therefore none can assure himselfe of receiuing any good of God, whether corporall, or spirituall. I answere, it is one thing what we *ought* to do, another thing *what* we do. Secondly, it is enioyned vs in Leuit.26. and in Deut.28. that as we would haue blessings temporary, and auoid cursings temporarie, we should obey the commaundements; and the best are found daily to breake the commaundements, haue they therefore no assurance of blessing? If they looke into the measure of obedience (literall or spirituall) as it is in themselues only, they haue cause to looke for no good thing. This want then in all things, is to driue them vnto the Lord by Christ Iesus in all things. *Obiection.* God will not exact such obedience, such faith, except we could so obey, so beliene. Answere. The Romanists indéede say so, but they and others must remember, that it is equall for him so to exact, séeing (as we were set out of his hands in Adam) we were enabled so to belicue and obey. Thirdly, as there is no promise of God but it is deliuered vnder condition, and there is no condition kept fullie of our part, and therefore no flesh that may be able to reioyce in Gods sight: so, it pleaseth him sometimes not to impute the want in faith and obedience to his children (for if he should, we could not breath one day) but to accept them as *Perfect and iust*, Iob.1.1.8.Ezek.14.20. Luke.1.6. Otherwise, *S.Iames* should leaue vs litle or no hope of receiuing any thing of God by prayer. Fourthly, in case of temporary blessings, it pleaseth God to giue an extraordinarie strength of faith, by the which deuils and mountaines of difficulties are often remoued: so well as vnto his children he besides giueth an extraordinarie strength of faith for Eternalls, called of the Apostle to the Colossians * Plerophoria, with allusion to a Ship carried with a full sayle.

*Coloss.2.2. *full assurãce.*

To say that the 91.Psalme speaketh only of a spirituall plague.] To say that the legall promises and menaces are only

only spirituall, is to teach a doctrine that the Auncient church was neuer acquainted with, nor yet any moderne writer that I know of. Let such a, b, c, diuines go reade Tremellius, and Fr. Iunius their notes on Psal. 91. and of the rest, that on the fift verse: *A pauore nocturno*] *id est, ab vllis apertis, occultis, internis, externis, corporeis aut spiritualibus malis, vllo vnquam tempore*; wherein they teach that the promise is of deliuerance from any euils, open, hid, internall, externall, corporall or spirituall.

It is not becauſe they haue any promiſe.] Here I ſpeake of the wicked in generall:

Shewing plainely that they had a faith in God.] Heere I ſpeake of ſome certaine wicked. Heere ſome ſay I ſpeake contraries: firſt, becauſe I teach that the wicked haue no ſuch promiſe: ſecondly, that ſome ſuch haue a faith or beliefe in God touching ſuch deliuerance. I ſee a *diuerſe* thing in theſe wicked-ones, but no *contrary* thing deliuered. That they haue no promiſe of hauing good by ſo much as a bit of bread, my maleuolent brethren graunt, that ſome of them haue beliefe in God for temporary bleſſings, yea, and ſometimes of eternall happines, who can doubt, except all wicked ſhould allwayes diſpaire of all things? If I had ſaid, they haue iuſtifying or ſauing faith, I had ſpoken contraries, ſeeing promiſes of this life, and that to come is made directlie and properlie vnto them. What kind of faith I ſpoke of, it may appeare when I terme it a *bragging* faith, that is, a preſumptuous beliefe without any ground of promiſe. Theſe that come to our Sauiour in the laſt day, ſaying, Haue we not prophecied in thy name, caſt out Deuils, &c. had they no faith touching temporaries? Tis very ſillie. They had (as Schollers vſually ſpeake) *a temporarie faith*, and perſwaſion: and my writing can no way entend any other. And thus men crow before the victorie.

That temporary repentance of *Ahab*, *Manaſſes*, *&c.* A great quarell ariſeth from the poore word *Manaſſes*, that I ſhould number him with the temporarie repentant. If they had not liked the word, they might eaſily haue wiped it out,

and so haue kept peace with the booke.

That I vnderstand so of his repentance, obserue what I haue to say. In the 2. King. 21. the historie of his life and death is set downe, and no speech of any repentance. And thereto is annexed, that *Amon* his sonne did euill in the sight of the Lord, as did his father *Manasses*. And *Amon* is neither there nor elsewhere noted repentant, but caried out of the world in iudgement. This connexure of Father and Sonne, causeth me to thinke that the repentance spoken of in 2. Chron. 33. (in which respect he is preferred to his sonne) to haue bene of the Prophets then held but as temporarie, and fitted to time. If it be a good argument of *Salomons* true repentance, that *Rehoboam* and his people are said to haue walked three yeares in the way of *Dauid* and *Salomon*, 2. Chron. 11. 17. (for that *Salomon* should not so haue bene matched with *Dauid*, if he had not died well to the Church-ward, as did *Dauid*) if I say, that be good for prouing his true repentance; then I see not why *Manasses* his repentance may not be held as no true repentance, when he comes to be so conioyned with *Amon*, that neuer truly repented to the Church-ward. I say to the Church-ward, because it is possible for a man to vnsatisfie the Church, & yet of God be saued: as also to dye innocent to the Church-ward, & yet of God condemned for some secret abhomination vnrepented of. But if any hereafter will *logomachein*, contend and wage warre about a word, it is not my purpose easily to follow them.

SECTION. V.

FAmine, sword and pestilence, are a Trinitie of punishments prepared of the Lord, for consuming a people that haue sinned against him. 2. Sam. 24. 12, 13. *S. Iohn* in the opening of the fourth Seale, doth number them thus; *Reuel. 6. 8. * Sword, Hunger and Death: the Sword sleying, Famine staruing, the Pestilence effecting death, but death with a witnes, as the most readie destroyer. *Dauid* being put to his choise, doth distinguish them into two sorts; the first being

a Fall into the Enemies hands, and that he refuſeth, becauſe the Churches aduerſarie would inſult without all mercy. The other two ſhould be a Fall into *God his hands*, and that he chooſeth, becauſe *his mercies were great*. And of theſe two (Famine and Peſtilentiall death) he chooſeth the latter; why? Some thinke, becauſe himſelfe might be relieued of Famine, and ſo not die: and he coueting to die with the people, would therefore chooſe the peſtilence which would as well ſeize vpon him. This is ſomewhat, but I ſee it not in this ſcripture. After he had ſeene a fearfull fall of the people, he coueted Gods hand to be turned againſt him: but that he was of ſuch mind before that Fall, it ſhould not ſeeme; firſt, becauſe his heart (before *Gad* the prophet came to him) was ſmitten with the ſight of his ſinne, whereupon he repented: ſecondly, becauſe in his option of the peſtilence, he expreſſlie expected ſome *great mercie* in the midſt of iudgement. But the direct cauſe of electing this Plague, was (I doubt not) diuided (at leaſt) into theſe two reſpects: the firſt, ayming at the *eaſineſſe of death*: for to die of famine is a more lingring torturing death. And herein appeared *Dauids Charitie*. The ſecond ayming at the Churches enriching with neceſſaries alreadie poſſeſſed: for famine would haue deuoured vp all her maintenance. And herein was both *loue and policie*. *Dauid* being a Prophet, he could not haue fewer godlie reſpects in his option.

Of all theſe three plagues, Sword, Famine, and Peſtilence, I conclude the laſt to bring with it the moſt mercie. If the Aduerſaries ſword deſtroy, ô the mockings, proud inſultings, filthie proſtitutions, cruell oppreſſions, accompanying that ſword? The ſword of Romiſh Babilonians was preſt to haue beene drawen within and without vs. How great was the Lords mercie to ſhut that vp in the ſcaberd? Famine was threatned vpon the death of our late ſoueraigne *Elizabeth*; for the Raſcalitie of our land hoped, as Drone-bees, to haue ſpoiled our Hyues, as an vnſatiable Hell or graue to ſwallow vp all. How mercifull was God

vnto vs, that with a croſſe-wynd did rather take them vnto Tyburne, or conſume them in warres without vs? Yea, how was his mercie great vnto vs, in putting farre from vs both the former plagues, and in ſmiting, to ſmite vs with this peſtilence: that ſo falling, we fall before his hand that is a mercifull Father, in the midſt of iudgement remembring mercie; leauing vs not to lingring deaths, whereby we might be more pained; and giuing that we haue poſſeſſed to his Church, whereof we haue bene members. Yea, where in three dayes the Lords Angell did ſmite to death 70. thouſands of *Dauids* people: loe his great mercie to vs ward, he hath not ſo ſmitten yet one thouſand in full three dayes. O that the liuing would lay it to heart, and praiſe God for his mercies.

SECTION. VI.

GOd of neceſſitie being to puniſh vs; and then in ſtead of ſharp rods, to ſmite vs with the peſtilence; and in the peſtilence to deſtroie ſo leiſurely, it ſhould teach vs (King, * *Prieſt* and People) to be humbled vnder his hand in the free confeſſion of our ſinnes, admiring his lenitie and fatherlie kindnes. God giue vs grace ſpeedily to be humbled.

And the Lords mercies to vs, ſhould force vs to be more mercifull one to another. It ſhould teach Magiſtrate and Miniſter (with *Dauid*) to bide by their charge, and to intreat mercie for the ſheepe of his paſture, till the Angell put vp his viall of peſtilence. To augment our ſpirituall deuotions in the openeſt places, as did *Dauid*, who built an alter in ſ *Araunahs* threſhing floore on mount *Moriah*, the place choſen of God for putting his name there, whereon after the Temple was builded. Yea, to put our ſacrifices betweene the plague and the Church, as *Dauid* did betweene the ſalne of *Iſrael* and *Ieruſalem*, that ſo the plague may not creepe any further. Yea, the mercie of God to vs, ſhould teach vs all

* Theſe that ſtumble at the word Prieſt, do it without ground: ſeeing Prieſt is deriued of Presbyter, as Biſhop of Epiſcopus, and Deacon of Diaconus. Nor maketh this any thing for the Romaniſt that will be a Jewiſh carnall Sacerdos, or Sacrificer.

ſ 2. *Sam.* 24. 48, &c. 2. *Chro.* 3. 1.

to

to be helping one to an other, not to pleaſe our ſelues in all things, to lay downe our liues for the brethren, liuing and dying in good workes, to the ſicke and needie. The ninetie-nine are to be left that ſtand not in ſuch need, and the ſheepe that is readie to periſh, we ought to ſeeke vp. Happie is the ſoule, who (when his maiſter commeth) is found ſo working: and thriſe happie is the ſoule, that hath the body cut downe in ſuch a worke of mercie.

True it is, that for certaine * bodily vncleanneſſes and maladies, people vnder the lawe of *Moſes* were to be ſeuered from the Church, more or leſſe: and yet now no commaundement vnto vs; why? For that they were a part of the Ceremonial law. This may appeare, firſt from the *rites*, ſecondly, from their *ſignifications*. In certaine vncleanneſſes, they were to waſh themſelues with water, and then (not before) to be held cleane for company. For the Leproſie, it was cenſured onely by the Eccleſiaſticall Miniſter; and this hee did not till hee ſawe it, and ſometimes not till he had made ſome fourteene dayes triall; and ſpeciall rules he had for the triall. Who will ſay that theſe rites were not ceremoniall and aboliſhed, beſides that the Prieſt had no feare of the leprous-plague during all the time of his probation? For their ſignification, it reſpected the degrees of excōmunication for Soules vncleaneneſſe. Which not only appeareth by many * ſpeeches in the new Teſtamēt, alluding to ſuch vncleanneſſes, but alſo, for that the new Teſtaments church hath power only to excōmunicate for defects in the ſoule; as the auntient Synagogue did for wants in the body. Theſe then that will maintaine their flight from the Leuitical lawe, do in their fact pronounce all they flie from to be Excommunicate; yea, with the *black Kerem or Maranatha* to be excommunicate to the death, for not louing the Lord Ieſus; for to them ſuch a cenſure only belongeth, 1. Cor. 16. 22. Thus ſuch Fleers are left of God to belie ſcripture, and to abuſe their brethren; which is a worſe plague then that they flie from. If they meet now with the Peſt in the coun-

* *Leuit.* 11. & 12. & 13. & 14. & 15. *Chapters.*

* 2. *Cor.* 6. 17. *Coloſſ.* 2. 21. *Tit.* 1. 15. *Iude* 23. *Reuel.* 3. 4.

try, let them tel me, if ſo they can die with ſuch peace of conſcience as if they died in the city, performing workes of mercie to the ſick and needie. But if they feaſt and reioyce in the country while the yron enters *Ioſephs* ſoule in the Citie, let them know that God may ſerue in the laſt diſh ſauced with his vengeance.

We haue ſinned together, and the hand of God hath come vpon vs togither: let vs therefore humble our ſelues togither before the Lord in faſting and prayer. Let * *Nehemiah* and * *Daniel*, Magiſtrate and Miniſter, confeſſe their ſinnes & the ſinnes of their people, and let all the people ſubſcribe, ſaying, *Amen*. It is not change of place, but change of life that muſt healp vs. Lord, for thy ſon ſake, remit all our offences; giue vs grace to turne vnto thee with all truth of repentance; and for thy holy names ſake remoue this ſame deſerued Peſtilence from vs. *Amen*.

* *Nehe.* 1.4. 5.6. *&c.*
* *Dad.* 9.3. 4.5. *&c.*

Addition to the 6. Section.

FOr the Leproſie, it was cenſured only by the Eccleſiaſticall Miniſter. The Miniſter was to finde out the trueth of lepzoſie, foz giuing true infozmation to Magiſtrate and people, and vpon the expcrience of a fretting lepzoſie to put the Perſon out of cõmunion, to burne the garment, to pull downe the houſe, *Leui.* 14. and 15. Firſt, it may be a queſtion whether in the new teſtaments Church there be a Lepzoſie of ſuch fozm that can be ſo tried: ſecondly, whither by fretting was ment infectious. And if: yet whether the Peſtilence ought ſo to be pzoceeded withall, ſeeing the Miniſter now neither is ſo cõmanded to try it: noz in garments noz in houſes it can ſo be found. Foz if; then all our garments muſt be burned, the houſes pulled downe, and the Perſons excõmunicate, which vnto me (and I thinke to euery one) would ſeeme abſurd, and be the ruine of Citie and common wealth.

Epilogus.

Epilogus.

THe Peſtilence being in ſcripture phraſe, an extraordinarie ſtroke of God by the miniſtrie of his Angell, whereupon often-times viſible corruption ariſeth, and all for ſinne: it leadeth you (Beloued)

Firſt, to caſt your eye vp vnto God the firſt Mouer whether corruptiõ viſible be in the way, yea or no. Secondly, to behold the Angel of God appointed to keep vs in our way; and that ſpecially in reſpect of our bodies good: ſeeing ſince the conſummation of the Teſtament in Chriſts blood, our ſoules are ſpecially to be tended of true Paſtors, called of S. *Iohn*, the Angels of the Churches. For now, no leſſe then before *they be miniſtring Spirits ſent forth to Miniſter for their ſakes, which ſhall be Heires of Saluation*, *Heb.* 1.14. And yet (as before) they are appointed of God ſomtimes to puniſh man for going out of his way. 1 2

Thirdly, we are called to repent ſinne, which did moue God ſo to ſend out his Angell to ſmite vs, euen to the raiſing vp of the mudde in our nature. The truth of which repentance will appeare in our better care of ſetting right ſteps to to our feet, and in being more carefull of performing holy duties of Charitie one to another. 3

Fourthly, ſeeing it ſeizeth vpon old and yong, rich and poore, of all complexions whatſoeuer, ſo well as ſome of all ſorts are ſpared, we are lead to acknowledge that all ſorts haue ſinned (though not after the ſame manner of tranſgreſſion, *Rom.* 5.14.) and therefore the dutie of all to be humbled, leaſt the Niuinites condemne vs. 4

Fiftly, the Angels of the Church (from the like in the Angels of heauen) are to comfort and cheare vp ſuch as be in their Chriſtian way, as alſo to reproue and ſharply correct ſuch as be out of that way. The firſt they are to do with the voyce of the glorious Goſpell or glad tidings of Chriſt Ieſus who hath taken away the ſting of death to them. The 5

ſecond

ſecond they are to doe, by the terror of *Moſes* lawe, which bringeth with it to the infidelious & vnrepentant, curſe and condemnation. And in ſo doing, they may with good conſicnece make that prayer, *Thy will be don in the earth* (that is, of people in the earth) *as it is done in heauen*, that is of the bleſſed Angels that attend the *word* of the father in heauen.

And thus with my heartie prayer vnto God, firſt, for the remiſſion of all our ſinnes: and ſecondly, for his grace to ſtabliſh vs in euery good worke for the glory of his name, I commend you vnto him that is able to preſent our bodies and ſoules faultles before the throne of iudgment, who ſpread his wyngs of ſauing protection ouer vs and his whole Church for euer, *Amen*.

FINIS.